

THE
DOCTRINE
OF THE
CHURCH,

To which is committed the Keys of the
Kingdome of Heaven.

Wherein is demonstrated by way of Question and
Answer, *What a visible Church is, according to the order
of the Gospel: And what Officers, Members, Worship, and
Government Christ hath ordained in the New Testament.*

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The Third Edition:

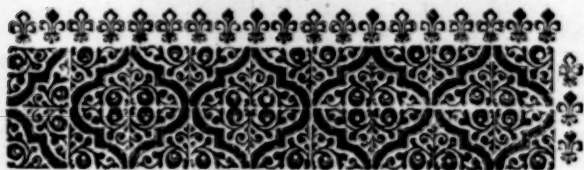
More exactly corrected, the Marginall proofes in
the former Edition misplaced, being herein placed
more directly; and many other faults both in the
Line and Margent, are here Corrected.

Ezek. 43. 10, 11. Thou Sonne of man, shew the house to the house of Israel, that
they may be ashamed of their iniquities, and let them measure the pa-
terne. And if they bee ashamed of all that they have done, shew them
the forme of the house, and the fashion thereof, and the goings out there-
of, and the comings in thereof, and all the formes thereof, and all
the ordinances thereof, and all the formes thereof, and all the lawes
thereof: and write it in their sight, that they may learn the whole
forme thereof, and all the ordinances thereof, and doe them.

Ier. 6. 16 Thus saith the Lord, Stand ye in the waies and see, and aske for the old,
paths, &c.

Ier. 50. 5. They shall aske the way to Zion, with their faces thitherward, saying,
Come, let us joyne our selves to the Lord in a perpetuall Covenant, that
shall not be forgotten.

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THE
DOCTRINE
OF THE
CHURCH,
And its
GOVERNMENT.

1 Question,



What is the Church of the New Testament?

Answer. The Church is a mysticall body^a, whereof Christ is the Head^b, the Members be Saints^c, called out of the world^d, and united together into one Congregation^e, by an holy Covenant^f, to worship the Lord, and to edifice one another, in all his holy Ordinances^g.

^a Ephes. 5. 30, 31, 32. ^b 1 Cor. 12. 27. Rom. 12. 4, 5. ^c Ephes. 1. 32. & 5. 23. ^d 1 Cor. 1. 2, 9. ^e 14. 23, 33. Col. 1. 2, 12. & 2. 5. 1 Thes. 1. 1, 3, 7. & 2. 14. Act. 17. 1, 4. ^f 1 Cor. 1. 2, 9. & 5. 10, 11, 12. 1 Cor. 6. 16, 17. Joh. 15. 19. 1 Kin. 8. 53. Levit. 20. 25, 26. Act. 19. 1, 8, 9. ^g 1 Cor. 11. 18, 20. & 14. 23, 33, 34. & 16. 1, 16. ^h Exod. 19. 5, 6. & 24. 3, 7. Deut. 5. 2, 27. with Act. 7. 38. Deut. 29. 1, 9. to 15. Jer. 50. 5. Amos 3. 3. Isa. 62. 5. with Mal. 2. 14. ⁱ Act. 2. 42. 1 Cor. 9. 2. Mat. 28. 19, 20. Joh. 15. 14.

2 Qu. *What sort of members hath God set in his Church?* ^a Rom. 12. 4, 5.

Ans. Some that are Ministers^a or Officers^b in the Church; others commonly called by the generall name,

Ephes. 4. 12. Col. 4. 17. Rom. 12. 7. ^b 1 Tim. 3. 1, 10, 13. Rom. 12. 13.

A 2

which

c A& 15. 23. which belongeth to all the Members, Brethren^c and
 23. Col 1. 2. Saints^d.
Rom. 16. 17, 23.
d Col. 1. 2. 1 Cor. 14. 33.

3 *Qu.* What sorts of Ministers or Officers hath God set in his Church?

Ans. Some extraordinary, as Apostles, Prophets and Evangelists^a: Some ordinary and perpetuall, as Bishops and Deacons^b.

a Ephes. 4. 11.
 1 Cor 12. 28.
b Phil. 1. 1.
 1 Tim 3. 1, 2, 8.

4 *Qu.* What manner of men are to be called to the Office of a Bishop, or Elder of the Church?

Ans. A Bishop or Elder of the Church, must be in himselfe a blamelesse man for holinesse and righteousness, and for freedome from passions and lusts: Also a vigilant man, and of good behaviour. Moreover, hee must be in his family a man of good government, and of good hospitality: In his name, a man of good report, even of those that are without: In his profession, not a young plant, but holding fast the faithfull word; apt to teach it, and able to maintaine it^a.

a 1 Tim. 3. 2.
 to 7. Tit. 1.
 6. to 9.

5 *Qu.* What sorts of Bishops or Elders hath God ordained in his Church?

Ans. Of Bishops, who were also called Elders, God hath ordained two sorts, Ruling Elders, and such as labour in the word and doctrine^a, commonly called Pastors^b and Teachers^c: all of them are to watch over one certaine Flocke, the Church of a particular Congregation^d.

a 1 Tim. 5. 17.
 1 Cor 12. 28.
Rom. 12. 7, 8.
 A& 20. 28.
 Tit. 1. 5, 7.
b Ephes. 4. 11.

c A& 14. 23. & 20. 17, 28. Phil. 1. 1. Tit. 1. 5, 7.

6 *Qu.* What is the office, or Worke of the Pastors and Teachers?

* *Speciall work.*

Ans. The Pastors speciall worke^{*} is to attend upon Exhortation, and therein to dispense a word of Wisdome: The Teacher is to attend upon Doctrine, and therein to dispense a word of Knowledge^a.

a Rom. 12. 7, 8.
 1 Cor. 12. 8.

7 *Qu.* What is the office, or worke of the Ruling Elders?

Ans.

An. Seeing the Kingdom of Christ is not of this world, but heavenly and Spirituall^a, and the Government of his Kingdome is not Lordly, but Stewardly and Ministeriall^b, and to labour in the Ministry of Exhortation and Doctrine, is the proper worke of the Pastor and Teacher^c, it remaineth therefore to bee the part and Office of the Ruling Elders, to assise * the Pastor and Teacher in diligent attendance unto all other acts of rule besides, as becometh good Stewards of the household of God^d. *As.*

First, to open and shut the Doores of Gods House, * by admission of Members^e, by Ordination of Officers^f, Excommunication of notorious & obstinate offenders^g. Secondly, to see that none in the Church live either inordinately without a calling, or idly in their calling^h. Thirdly, to prevent and heale such offences in life and doctrine, as might corrupt either their owne Churchⁱ, or other Churches, if their counsell be required^j. Fourthly, to prepare matters before-hand for the Churches consideration^k. And fifthly, to moderate the carriage of all matters in the Church assembled^l, as to propound matters to the Church, and to order the season of speech and silence in the Church^m. Sixtly, to feede the Flock of God with a word of admonitionⁿ, and as they shall be called for to visit and pray over their sick Brethren^o.

a Acts 6. 2, 3. *Heb.* 12. 7. 17. *e* Acts 13. 15. *f* 1 Thes. 5. 12. *Acts* 20. 28. *g* *Admonition* is an act of rule, if set on with authority, *Gen.* 19. 7, 8. *g* *Jam.* 5. 14.

8. *Qu.* What manner of men hath God appointed to be called to the Deacons office?

An. Men of gravity and of good report, not given to dissembling, nor to wine; nor given to covetousnesse, full of the Holy Ghost and wisdom, and holding fast the mystery of Faith in a pure Conscience; keeping their houses in good rule, and enjoying such Wives, as may neither dishonour nor corrupt their Office; no slanderers, but grave and sober, and faithfull in all things^a.

9. *Qu.* What is the Office of the Deacons?

An. To receive the offerings of the Church brought unto

a John 18. 36.

b Mat 20. 25.

26. *Luk.* 12.

42. *1* Cor.

4. 1.

c 1 Tim. 5. 17.

Rom. 12. 7, 8.

* or joyne with

d 1 Tim. 3. 5.

& 5. 17. *Rom.*

12. 8. *1* Thes.

5. 12.

e Mar. 16. 19.

2 *Chron.* 23.

19.

f Acts 17. 28.

29 *Ezek.* 22.

26. *g* 1 Tim. 4.

14. *Acts* 6. 2.

3, 5.

b Mar. 16. 19.

& 18. 17, 18.

i 2 Thes. 3. 6.

10, 11, 12.

a Revel. 2. 4, 14

15. 20.

b Acts 15. 2, 6.

c Acts 21. 18,

19. *Pro.* 24. 27.

31. *Admonitio*

a 1 Tim. 3. 8.

to 12. *Acts* 6. 3.

a A& 4.34,35 unto them and laid downe before them^a, and therewith
b A& 6.2. to serve Tables^b, distributing with simplicitie^c, not only
c Rom. 12.8. to the Ministers of the Church^d, but to any other of the
d Gal. 6.6. in Brethren, as they shall have neede^e.
Gr. xanavilias
put into the the common stock. e A& 4.35.

10. *Qu.* But is it not the Office of Deacons to shew mercy with cheerefulnesse?

a Rom. 12.8. *Ans.* Yes verily, to their Brethren in misery^a, but that part of their Office they doe chiefly performe by the hand of the Widowes, chosen into their number, who are therefore called the Deacons or Servants of the Church^b.

b Rom. 16.1. 11. *Qu.* What manner of Widowes hath God allowed to be taken into this number?

Ans. Ancient women of sixty yeares of age, well reported of for good workes, for nourishing their Children, for lodging of Strangers, for washing the Saints feet, for relieving the afflicted, for following diligently every good
a 1 Tim. 5.9, worke^a;

10. 12. *Qu.* What manner of men hath God appointed to be received as Brethren and Members of his Church?

a Rom. 1.6,7. *Ans.* Such as are called of God out of the world to the fellowship of Christ^a, and doe willingly offer and joyne
 1 Cor. 12.9. themselves first to the Lord^b, and then to the Church^c,
 A& 2.38,39. by confessing of their sins^d, by profession of their Faith^e,
 40,41,47. and by taking or laying hold of his Covenant^f.

b A& 9.26. *Psal.* 110.3.
Isa. 56.6,7. *Ier.* 30.5. *e* A& 2.41.47. & 8.26,27,28. *d* Mar. 3.6. A& 19.18. *e* A& 8.36,37. *f* *Isa.* 56.6,7.

13. *Qu.* What is the Office or duty which God calleth the Brethren unto, the members of the Church?

a 1 Pet. 2.17. *Ans.* To brotherly love^a, and to the fruits thereof,
 & 3.8. Col. 3. Brotherly unity^b, Brotherly equality^c, and Brotherly
 14. 1 Thes. 4. communion^d.

9. Heb. 13.1. *b* Eph. 4.3. *Psal.* 133.1. *1* Col. 3.15. A& 7.26. *c* 2 Cor. 8.14. Mat. 23.8. Deut. 7.10.
d A& 2.42. & 4.32.

14. *Qu.* Wherein standeth the Brotherly unity wee are to hold one with another?

Ans.

Ans. To be perfectly joyned together in one mind, and one judgement, and one speech, in one truth^a: And where we cannot be of one judgement, yet still to be of one heart^b, not provoking nor envying one another^c, but forbearing and forgiving^d, not judging nor despising one another in differences of weaknesse^e, but so farre as we are come to walk together by the same rule^f, to teach and to learne one of another the way of God more perfectly^g, till we all grow up in the unity of the faith, unto a perfect man in Christ Jesus^h.

^a 1 Cor. 1. 10.
^{Phil.} 2. 1, 2.

^b Ephes. 4. 15.

^c Phil. 4. 2. &

3. 15, 16. Act.

4. 32.

^d Gal. 5. 26.

^e Ephes. 4. 2.

32. Col. 3. 12,

13.

^f Rom. 14. 1. 3.

^g Phil. 3. 16.

^h Act. 18. 26. ^b Ephes. 4. 13.

15. *Qu. Wherein standeth the brotherly equality which we are to hold one with another?*

Ans. In submitting alike unto all Gods Ordinances, and enjoying alike all Christian liberties^a, in preferring others before our selves^b, and seeking one anothers welfare^c, and feeling their estates as our owne^d, in bearing the burdens one of another^e, and imposing no burdens, but in equal proportion^f.

^a Gal. 3. 28.

Jam. 1. 9, 10.

Deut. 17. 20.

Ezek. 46. 10.

^b Phil. 2. 3.

Rom. 12. 10.

^c 1 Cor. 10. 24. ^d Phil. 2. 4. ^e Gal. 5. 13. ^f Heb. 13. 3. ^g Rom. 12. 15. ^h Gal. 6. 2.

ⁱ 1 Cor. 8. 13, 14.

16. *Qu. Wherein standeth the brotherly Communion which we are to hold one with another?*

Ans. In our stedfast and continuall fellowship in the Apostles doctrine, and worship, and ministration^a; and for this end to dwell together^b, to watch over one another^c, to resort together to the publike assemblies^d, and there to joyne in all holy duties, with one accord^e, and every Lords day, as God hath prospered us, to lay up in store for the supply of the Saints^f.

^a Act. 2. 42. &

6. 1.

^b Psal. 133. 1.

& 122. 1, 3.

^c Heb. 10. 24.

& 3. 12, 13. &

12. 15. Mat.

18. 15.

^d Heb. 10. 25. ^e Psal. 110. 3. & 122. 1. ^f Act. 20. 10. ^g Isa. 60. 8. ^h Act. 1. 14. & 4. 24. ⁱ 1 Cor. 14. 16, 26. ^j 1 Cor. 16. 1, 2. ^k 1 Cor. 9. 12.

17. *Qu. How is the publike worship of God to be ordered and administred in the Church?*

Ans. All the members of the Church being met together as one man^a, in the sight of God^b, are to joyn together^c

^a Ezek. 46. 10.

1 Cor. 11. 33.

^b Act. 10. 33.

a Act. 4. 24. ther in holy duties, with one accord^c, the men with their
1 Cor. 14. 16. heads uncovered, the women covered^d.

d *1* Cor. 11. 4. 18 Qu. What part of publike worship is first to be admini-
 10 16. strated?

Ans. The Apostle exhorteth that first of all, all manner of prayers be made for all men, even for Kings, and all in authority, that we may lead a quiet and peaceable life, in all godlineffe and honesty^a.

a *1* Tim. 2. 1, 2. 19 Qu. Whether are not set forms of publike Prayer, devised
Ezra 6. 10. and ordained by men, an acceptable sacrifice unto the Lord?

Ans. If such set forms had been an Ordinance of the Lord, and a Worship acceptable unto him, the Lord himselfe, or at least some of the Apostles and Prophets would not have held back that part of Gods counsell from the Church^a. Besides, publike Prayer is as well a part of
a Act. 10. 26, 27. publike Ministry, as Prophecy is^b; and the forms of one
b Gen. 20. 7. might as justly be taught by the precepts of men, as the
Nehem. 9. 6. other^c; and both of them are alike the gifts of the holy
1 Cor. 14. 16. Spirit, to whom it belongeth as well to teach us what to
c *Isa* 29. 13. pray, as how to pray^d. Nor will it well stand with the
Mat. 15. 6, 9. holy gesture, very usual in Prayer, which is to lift up our
d *Rom.* 8. 26. eyes to heaven, to cast down our eyes, and so fix them
 upon a book^e.

e *Joh* 11. 41.

& 17. 1.

Psal. 121. 1. & 123. 1.

20 Qu. What part of publike worship is next to be administered?

Ans. Before Prophecy it will be seasonable to sing a Psalm^a, and then by some of the Teachers of the Church to read the word, and therewith to preach it, by giving the sense, and applying the use^b: In dispensing whereof they were wont to stand above all the people in a pulpit of wood, & the Elders on both sides^c, whilst the people kned to them with reverence & attention^d. Where there be more Prophets besides the Elders, they may prophecy two or three^e, if the time permit, the Elders calling to them, whether of the same Church or others, if they have

a *2* *Kin* 3. 15. *Psal*m^a, and then by some of the Teachers of the Church
Col. 3. 16. to read the word, and therewith to preach it, by giving
b *Nehem.* 8. 8. the sense, and applying the use^b: In dispensing whereof
Acts 15. 22. they were wont to stand above all the people in a pulpit of
Luke 14. 21, wood, & the Elders on both sides^c, whilst the people hear-
 23, 28. kned to them with reverence & attention^d. Where there
c *Nehem.* 8. 4. be more Prophets besides the Elders, they may prophecy
d *Neh* 8. 5, 6, two or three^e, if the time permit, the Elders calling to
 7. *Luke* 4. 16 them, whether of the same Church or others, if they have
 17, 20.
e *Nehem.* 8. 7.
1 *Cor.* 14. 29, 31. *1* *Thes.* 5. 20.

any word of exhortation for the people to say on ¹, and ^f Acts 13. 15. for the better edifying of a mans selfe or others, it may ¹ Cor. 14. 37. bee lawfull for any young or old (save ^{*} onely for women) to aske Questions at the mouth of the Prophets ^g Mal. 2. 7. Lu. 34, 35.

21. Qu. After the Ministry of the Word, what part of Gods ^g Mal. 2. 7. Lu. 2. 46. publique worship is next to be administred?

Ans. After the Word (which is the Covenant of God) the scales of the Covenant are next to be administred, Baptisme and the Lords Supper. And as for Baptisme, ^a Acts 16. 14, it is to be dispenced by a Minister of the Word ^b, unto a ¹ beleever, professing his repentance, and his Faith ^c, ^b Acts 16. 14, being a member of the same Church body ^d, as also unto ¹ 5, 31, 12, 33. his seede ^e, presented by the Parents to the Lord, and his ^c Mat. 28. 19. Church ^f, at which time the Minister calleth upon the ^d Lu. 3. 5, 12 8 Parents to renew his Covenant with God for himselfe, ^e Act. 8. 36, 37 and his seed ^g, and calls upon God (as the nature of the Ordinance requireth) for the pardon of originall sinne, ¹ Gen. 17. 23. Acts 16. 15, 33. and of the sinne of the Parents, and for a blessing upon ^f Lu. 24. 1, 22 the Ordinance and Infant ^h; and then the Child being ^g Gen. 17. 27, called by the name which the Parent hath given it for the ¹ 18, 19. his owne edification, and the childs ⁱ, he Baptizeth it into ^b Mar. 3. 11. Name of the Father, & of the Son, & of the holy Ghost ¹ Tim 4. 5. ⁱ Luk. 1. 59 to 63. & 2. 21. Mar. 3. 6, 16. Iohn 3. 23. Acts 8. 38, 39 Rom. 6. 4. ^k 1 Cor. 10. 2. Heb. 10. 22. Mat. 28. 19.

22. Qu. How is the Lords Supper to be administred?

Ans. The Supper of the Lord is to be dispenced by the Minister of the Word ^a, unto the faithful of the same Body ^b, or commended to them by a like Body ^c, having examined and judged themselves ^d, and sitting downe ^e 1 Cor. 30. 17. with him at the Lords Table ^f, before whom the Mini- ¹ and 35. 5, 6. ster taketh the Bread, and blesseth it, breaketh it, and gi- ^b 1 Cor. 10. veth it to the Brethren, with this commandment once ¹ 7, & 12, 13, 14. for all, To take and eat it as the body of Christ broken ^c Rom. 16. 1, 2. for them, and this to do in remembrance of him. In like ^d 1 Cor. 11. manner also he taketh the Cup, and having given thanks, ¹ 28. 10 31. he powreth it forth. and giveth it to them, with a com- mandment to them all, To take, and drinke it as the

blood of Christ shed for them, and this also to doe in remembrance of Him^e. After all have pattaken, thanksgiving is ended with singing a Psalm^e *.

f Mat. 26. 26.
27, 28.
Luke 22. 19,
20. 1 Cor. 11. 23, 24, 25. Mat. 26. 30 Mar. 14. 26, Greeke, as He. 2. 12. from Psal. 11. 22.

23. Q. *After the Ministry of the Word, and the scales thereof, how is the Collection for the Saints to be administred?*

Ans. The collection for the Saints was by the Apostles ordinance, to bee made: for the time, every Lords day^a; for the measure, as God hath prospered every man^b; for the manner, not of constraint, but freely and willingly^c, brought by the givers as an Offering to the Lord, and laid downe^d, as at first before the Apostles, so afterwards by their appointment before the Deacons of the Church as into a common Treasury^e, by them to be distributed to the supply of the Ministry, and of the poore Saints, according to their need, and of outward service of the Church^f.

a 1 Cor. 16. 1.
2. Deut. 16. 10.
16.
b 1 Cor. 16. 2.
2 Cor. 8. 3.
c 2 Cor. 9. 5. 7.
d Acts 4. 34. 35.
Mat. 23. 42.
2 Chro. 29. 17.
e Acts 4. 35.
with ch. 6. 2. 40.
8. 1 Cor. 16. 2. *heruapison*. put into the common stocke, Gal. 6. 6. *G m m m m m*. 1 Tim. 5. 17,
12. Gal. 6. 6. Acts 4. 35. & 6. 1, 2, 3. Rom. 15. 25, 26. Acts 1. 28, 29, 30.

24. Q. *What duty of Gods worship is to bee performed in dismissing the Assembly?*

Ans. After all other parts of Gods publique worship have beene performed, the Minister^a, or any of the Prophets, is to dismisse the Assembly with a word of blessing^b, offering up blessing unto the Lord, and putting a blessing upon the People^c.

a Num. 6. 23.
b 1 Sam. 6. 18.
1 King. 8. 14.
and 8. 55, 10.
61.
c Num. 6. 25. to 27. 2 Thes. 3. 17, 18. 2 Cor. 13. 14.

25. Q. *In what manner are all the duties of Gods worship to be administred?*

Ans. In spirituall simplicity, without affectation of legal shadowes^a, of worldly pompe, or carnall excellencie^b, decently^c, and in order^d, and to edification^e.

a Iohn 4. 24.
b 2 Cor. 3. 17.
& 1. 12. 1 Cor.
2. 1, 2, 6, 13. c 1 Cor. 14. 40. d Idem. e 1 Cor. 14. 26.

26. Q. *What forme of Governement is the Governement of the Church?*

Ans.

Ans. The Government of the Church is in Christ our head kingly or royall^a, but in the Church Stewardly and Ministeriall^b, and in both of them spirituall and heavenly^c.

^a Pſal. 2. 6. Iſa. 33. 22. & 9. 6
^b Mat. 16. 19
^c 1 Cor. 4. 1. 4.
1 Pet. 4. 10. & 5. 1, 2, 3. ^c John 18. 36.

27. *Qu.* How doth Christ exercise his Kingly government (or power) in the Church?

Ans. By calling the Church into holy fellowship with himſelfe, and one with another^a, by ordaining Officers and Governours in his Church, with their callings and gifts^b, by giving Lawes and Ordinances to his Church, for the whole Government of it^c, by putting life and power, even the power of his Spirit, into all his Ordinances, for the edifying of his body unto perfection^d, and finally by ſubduing our enemies, and perfecting our ſelves in his peace to his heavenly kingdom^e.

^a Pſal. 74. 3 & 76. 1, 2
^b Eph. 4. 8, 11
^c 1 Cor. 12. 13
^d Iſa. 33. 22
^e Jam. 4. 12
^d 2 Tim. 3. 16
17. Mat. 18.
18, 20. & 28
20. Iohn 16
7, to 11, 13, 14. ^e Rom. 16. 20. Iohn 14. 27. 2 Tim. 4. 18

28. *Qu.* How is the Government of the Church in the hand of the Church, Stewardly or Ministeriall?

Ans. Because the end of the Government of the Church is spirituall and heavenly^a, as is the building up of Christs kingdome, and the ſaving of ſoules^b. It is not in the power of men to ordain or provide means or helps to ſuch ends; but onely for him that can worke upon the ſoule and conſcience^c: and therefore it is not in the hand of the Church to make Lawes or Ordinances, to chooſe Officers or Members, to adminiſter Sacraments, or Cenſures, or any part of Worſhip or Government, of their owne heads, but to receive all as from the hand of Chriſt; and to diſpenſe all according to the will of Chriſt, revealed in his word^d.

^a Iohn 18. 36
^b Mat. 16. 19
^c 1 Cor. 5. 5
^d Eph. 4. 11, 12
1 Cor. 1. 24
& 3. 5, 6, 7
d Heb. 8. 5
1 Kin. 13. 33
& 12. 33. Ier. 7. 31. Num. 15. 39. Deut. 12. 1, 4, 5. 1. 32.

29. *Qu.* How is the Government of the Church ſpirituall and heavenly?

Ans. The Government of the Church, though it bee

a Luk. 17. 20. not altogether inward, but partly outward^a, as being administered by open and known Officers^b, with an audible and lively voyce^c, in the open face of the Brethren of the Congregation^d, yet it is in it selfe not of this world, but spirituall and heavenly^e, as being ordained not by the wisdom of this world, but of Christ^f; and administered, not according to the precepts of men, but his commandments^g; not by earthly weapons, but by the Word, and seals of the Covenant, and other spirituall Ordinances^h; not working upon the bodies or outward estates of men by fines, or imprisonments, losse of limbs, or of life; but upon their soules and consciences by the evidence of the Spiritⁱ: Finally, not ayming at worldly peace, wealth and honour, but at the righteousness of faith, peace of conscience, and joy in the holy Ghost^k.

30 Qu. To whom hath Christ committed the Government of his Church?

Ans. Partly to the body of the Church, in respect of the state or frame of it^a, but principally to the Presbytery^{*} in respect of the order or administration of it^b.

a Mat. 16. 19 & 18. 17. Psal. 45. 10. & 149 8, 9. * Or Eldership. b 1 Tim. 5. 17. & 4. 14. 1 Thes. 5. 12. Heb. 13. 17. 1 Cor. 12. 28

31 Qu. What power of Government is committed to the body of the Church?

Ans. The body of the Church hath power from Christ to choose and call her owne Officers and Members^a, to send forth any of them for his service^b, and to inquire, & hear, & assist, in the judgment of all publike scandals^c.

a Act. 1. 23, 26 & 14. 23. & 6. 3, 5. & 9. 26. b 2 Cor. 8. 10, 23. Phil. 2. 25. c Act. 1. 23, 33. 18. Mat. 18. 17. 1 Cor. 5. 4, 5, 12. Act. 5. 23. Col. 4. 17

* Or Eldership (of the same Church) 1 Tim. 4. 14. Old Translation.

a Act. 6. 2. & 14. 27. Joel 1 13, 14. b Tit. 2. 15. c Act. 21. 18, 19 d Act. 13. 15 e 1 Tim. 4. 14 f 1 Tim. 1. 20 g Num. 6. 23.

32 Qu. What power of Government is committed to the Presbytery?

Ans. To call the Church together^a, and to deliver the counsell of God to them with all authority^b, to prepare matters for the Churches hearing^c, and to propound and order the assembly^d, and to administer Ordinations^e, and Censures^f, and to dismisse the people with a blessing in the name of the Lord^g.

33 Qu.

33. *Qu. But hath not Christ committed some power of Government to every private Member of the Church?*

Ans. Yes verily, there is a power of edification^a, which the Lord hath given to every Member of the Church, to exercise mutually one over another^b, to save some with compassion, others with feare^c, by a word of instruction, Admonition, Exhortation, and Comfort^d.

^a 1 Cor. 10. 23. ^b Iude 20. ^c 1 Thes. 5. 11. ^d 1 Cor. 12. 7. ^e Iude 21, 22, 23. ^d Acts 18. 26. Mat. 18. 15. Col. 3. 16. ¹ Thes. 5. 14 11.

34. *Qu. How is Ordination to be administered?*

Ans. When the Church hath chosen and called on Officer, they present him to the Elders^a, who doe ordaine him, if he be a Deacon, with Prayer, and Imposition of hands^b, and with Fasting also, if he bee an Elder^c.

35. *Qu. How are the Censures of the Church to be administered?*

Ans. The Censures of the Church are ordained by Christ for the removing of scandalls out of the Church^a, which if they be private (one Brother offending another) the offender is to goe and acknowledge his repentance of it unto his Brother^b, who is then to forgive him^c; but if the offender neglect to doe it, the Brother offended is to goe and admonish him, and convince him of it betwene themselves privately. If thereupon the offender bee brought to repent of his offence, the Admonisher hath wonne his Brother: but if the offender heare not his brother, the brother offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established; whether the word of admonition, if the offender receive it, or the word of complaint to the Church, if he refuse it: for if he refuse it, the offended brother is to tell the Church, and if he refuse to heare the Church, then he is to bee counted as an Heathen and Publican^d.

36. *Qu. What if the scandalls (or offences) be publike, how are they to be removed?*

Ans. By publike reproofe^a, and if the offences be not onely publike but haynous, then the Church is to remove

^a Mat. 18. 16. ^b 15. Luk. 17. 1, 2, 3. ^c Mat. 5. 13, 24. ^d Luk. 17. 14. ^d Luke 17. 3. ^{Mat.} 18. 15, 16, 17.

^a 1 Tim. 5. 20. ^{Gal.} 2. 14.

move the offence by Excommunicating the offender out of the Church ^b.

^b 1 Cor. 5. 1. 5.

1 Tim. 1. 20.

37. Qu. *How is Excommunication to be administered?*

Ans. When the offence of any Brother is publique and haynous, or being private, is by the obstinacie of the offender become publickely scandalous, the Church beeing met together, is in the name and power of the Lord Jesus, and with his Spirit, to deliver such an one unto Satan for the destruction of the flesh, and the salvation of his soule in the day of the Lord Jesus ^a.

^a 1 Cor. 5. 1. 4.

5. Mar. 18. 17.

1 Tim. 1. 20. 2 Tim. 3. 2, 5. Tit. 3. 10, 11.

38. Qu. *Is there no use of Suspension in the Church?*

Ans. There may, to Members lying under the apparent guilt of sinne, after the admonition of the Church ^a, discerning the uncleane from the cleane, untill they bee cleansed ^b.

^a 1 Cor. 5. 11.

2 Thess. 3. 14.

^b 1 Ev. 10. 10.

Eze. 22. 26.

Ier. 15. 19.

39. Qu. *What is Anathema Maranatha?*

Ans. It is the utmost Censure of the Church, whereby a Brother falling from the love of Christ into hatred against him, is cut off from fellowship with Christ for ever, even to the coming of the Lord ^a.

^a 1 Cor. 16. 22.

40. Qu. *Having scene what power of Government the Church hath received and exercised within it selfe: tell mee now whether any Church hath power of government over another?*

Ans. No Church hath power of Government over another, but each of them hath chiefe power within it selfe, and all of them equall power one with another; every Church hath received alike the power of binding, and loosing, opening and shutting the Kingdome of heaven ^a. But one to another, all of them are Sisters ^b, all of them Concubines ^c, but by their owne corruption or usurpation of others ^d: finally all of them are Candlesticks of the same precious metall, and in the midst of them all Christ equally walketh ^e.

^a 1 Mat. 18. 17.

18.

^b Cant. 8. 8.

Gal. 4. 16. 31

^c Cant. 6. 8.

^d Revel. 18. 2.

^e Revel. 1. 12, 13. & 2. 1.

41. *Qul.* But if one Church have no power of Governement over another: what course then is there left to reform such corruptions as may arise in any Church, whether in Doctrine or practise?

Ans. The corruptions that are found in any Church do either infect part of the Church, or the whole body: if part onely, then the part remaining sound, may either convince and reforme their Brethren themselves, if they be able; or if they be not able, they may at least prevaile so farre with them, as to send for light from some other Church, as they of *Antioch* did to the Church of *Hierusalem*. But if the corruptions found in a Church doe infect the whole body, yet still there is hope in *Israel* concerning this. For though one Church hath not power of Governement over another, as subordinate to them: yet every Church hath equall power one with another, as coordinate with them. And therefore look what power one Brother hath over another in the same Church, the same power hath one Church over another in Brotherly communion. As if one Church shall heare of any offence in another, they may enquire the certainty of it ^b, and thereupon send letters and messengers, to convince and admonish them of it. If the Church offending doe heare the Church admonishing, they have gained their Brethren and their desire: if the Church heare them not, then that other Church may take one or two Churches moe, to assist them in the conviction of that sinne. If yet the Church heare them not, then upon due notice thereof given, all the Churches therabout may so meet together, and after judicious enquiry into the cause, may by the word of God confute and condemne such errors in doctrine or practice, as are found offensive, to prevent the spreading either of the gangrene of heresie, or of the leprosie of sinne ^d. And if the Church offending shall not yet hearken to their Brethren, though the rest of the Churches have not power to deliver them to Satan, yet they have power to withdraw from them the right hand of fellowship, and no longer to hold them in communion of Saints, till they approve their repentance ^e.

^a Acts 15.2.

Ezra 10.2.

^b Deut. 13.14.

^c 2 Tim. 2.17,

18.

^d 1 Cor. 5.6,7

^e By proportion, from Mat.

18.15,16,17.

2 Thel. 3.6.

Ifa.



Isa. 33. 22.

The Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us.

A Conclusion.

J. C. **T**HE Kingdom of Christ, whether in the hearts of his servants, or in Church State, and all the Administrations thereof, dispensed according to the Rule of the Gospel, doth not disturb the State, or Peace of earthly Kingdoms, or Common-wealths; And therefore, the gathering of Saints or Churches, according to the order of Christ, and the guidance and walking of both according to his will, is no just offence to the Civill Magistrate.

See Mr. Taylor
on Tit. 1. 5.

Gal. 6. 16.

As many as walk according to this Rule, peace be on them and mercy, and upon the Israel of God.

FINIS.

